The Review.

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A GREAT MONUMENT OF A GREAT COUNCIL.*)

The history of the Council of Trent—a history which will satisfy modern requirements, Catholic no less than Protestant—has yet to be written, and the time for writing it has not yet come, though it is rapidly approaching. No serious scholar or student pretends that the work of Fra Paolo Sarpi is other than a partisan production, marred not only by great bitterness of feeling and a reckless imputation of the worst motives, but also by an extraordinary perversion of facts. One would as soon think of learning history from the pages of Froude (who also made an excursion into this particular region) as from those of Fra Paolo. Pallavicini's 'Istoria del Concilio di Trento,' on the other hand, while it corrects many of Sarpi's errors and did good service in its day, is not a critical history in the modern sense of the term. Indeed by the author's own admission or profession its aim is primarily apologetic or controversial rather than simply historical. But why, it may be asked, seeing that nearly two centuries and a half have elapsed since the appearance of Pallavicini's first edition, has the history of the Council never been comprehensively treated by any scholar, whether Catholic or non-Catholic?

The reason is not far to seek, and was stated clearly enough by Hefele, in the preface to the seventh volume of his 'Conciliengeschichte.' It was impossible, he said, to undertake the history of the Council until the authentic acts of that assembly had been made public. Incredible as it may seem, these all-important documents had been known only from fragmentary quotations down to the time when Hefele wrote the words to which we have

*) Concilium Tridentinum. Diariorum, Actorum, Epistularum, Tractatuum Nova Collectio. Edidit Societas Goerresiana. . . . . Tom I. Diariorum Pars Prima. Herculis Severoli Commentarius. Angeli Massarelli Diaria. I. IV. Collegit edidit illustravit Sebastiannus Merkle. Friburgi Brisgoviae. Sumptibus Herder.

just referred. It is true that in the very year in which Hefele wrote those words, the *Acta* of the Council, edited by Theiner, but published after his death, were given to the world. But even these, supposing them to have been published in their entirety and with that critical exactitude which befits such an enterprise, were far from constituting the whole of the documentary materials available, and more or less necessary, for the elucidation of the history of the Council. Apart from various sources of indirect and incidental information, two other classes of documents, known to be extant but heretofore for the most part unpublished, are indispensable to the historian, viz. 1. the diaries kept by more than one of those who in one capacity or another took part in the proceedings of the Council, and 2. the correspondence of the legates and others with the Holy See and with the European courts, or with personages of importance in the ecclesiastical or political world. As the *Acta*, or official records of the conciliar proceedings, serve to explain the genesis and throw light on the decrees in which these proceedings issued, so the diaries and letters in their turn throw light on the *Acta*, as revealing in many cases the motives and intentions of those who took part in the public discussions.

All this is, of course, well known to historical scholars, nor were the years which followed the publication of Theiner's *Acta* altogether barren of attempts to bring these secondary but most important materials to light. The late Dr. Döllinger, as many of our readers will be aware, brought out in 1876 two volumes of 'Ungedruckte Berichte und Tagebücher zur Geschichte des Concils von Trient' (Unpublished Narratives and Diaries Illustrative of the History of the Council of Trent), which were intended to be the first instalment of a collection bearing the more ambitious title, 'Sammlung von Urkunden zur Geschichte d. C. v. T.' (Collection of Sources, etc.) The larger project, however, remained unaccomplished, and the published volumes left much to be desired. And, as Döllinger made a beginning of editing the diaries of the Council, so portions of the correspondence relating to it have been published by Druffel ('Briefe und Acten zur Geschichte des 16 Jahrhunderts'), Druffel and Brandi ('Monumenta Tridentina'), Friedensburg, ('Nunciaturberichte aus Deutschland'), and others. It is, however, plain from the event that no one of these scholars has made, or even undertaken to make, the researches necessary for the compilation of a complete 'Corpus Diplomaticum Concilii Tridentini.' Indeed such researches, together with the publication of their results, if not altogether beyond the powers of a single man, would be the work of half a lifetime; and the world might have waited

a century or more before anyone would have cared to undertake it, or have succeeded in the undertaking.

But now that powerful and learned body, the Görres-Gesellschaft, one of the glories of the Catholic Church in Germany, has seriously taken the matter in hand, and it is with something very different from merely complimentary expressions of pleasure that we welcome the first volume of a monumental work of quite first-class importance. The full title of the entire work is, 'Concilium Tridentinum : Diariorum, Actorum, Epistularum, Tractatuum, Nova Collectio.' It will consist of twelve or more volumes, of which three will contain the diaries, vols. iv.-ix. the *Acta*, properly so-called ; the tenth and succeeding volumes will give the letters ; and the series will close with a single volume containing various theological tractates written on occasion of, and in connection with, the Council. For the immense undertaking the libraries and archives of Southern Europe have been thoroughly searched, as the following very inadequate list may partly serve to show. Dr. Sebastian Merkle, the editor of the first and succeeding volumes of the diaries, has himself made a diligent search in half a dozen collections in Rome, besides of course the Vatican Archives, and in one or more libraries at each of the following places, viz., Naples, Florence, Camerino, Sanseverino, Bologna, Modena, Parma, Mantua, Venice, Bergamo, Madrid, Toledo, Seville, Granada, Jaen, Salamanca, Valladolid, Paris, Munich, Vienna, Innsbruck, and Trent itself. And although it is too much to hope that even the diligence of a Merkle will leave absolutely nothing to be gleaned by future investigators (since in some cases manuscripts known or believed to exist in certain libraries were not forthcoming), there are good grounds for thinking that nothing of importance has escaped detection. It is a very inadequate expression of the truth to say that the 'Nova Collectio' will far surpass in completeness anything that has hitherto been attempted ; and it is perhaps more to the purpose to affirm that it will put the future historian of the Council in possession of abundantly adequate material for his work. We rejoice that so great a monument of a Council should be the work of Catholic hands, and (by contrast with Theiner's work) should be issued with the full and most cordial approval of the Holy Father. The first words of the commendatory Brief, "Haud mediocri animi oblectatione," addressed to the President of the Görres-Gesellschaft, sufficiently indicate the mind of his Holiness on the subject of this great undertaking.

PROHIBITION.

Our good friend Mr. Martin I. J. Griffin, the clever and deserving editor and publisher of the *American Catholic Historical Researches*, of Philadelphia, has, we regret to learn, taken offence at a note which we reproduced from the *Northwest Review* of Winnipeg in our No. 17. This note was as follows:

"Here is a clipping from a late issue (No. 23) of that sprightly and thoroughly Catholic Manitoba weekly, the *Northwest Review*, which well deserves reproduction: 'The charming Life of Mother Mary Baptist Russell, by her brother, Father Mathew Russell, S. J., incidentally gives the lie to the exaggerations and hypocrisy of the Prohibitionists. Arthur Russell, father of Lord Russell of Killowen, the greatest lawyer England has seen in a generation; of Rev. Mathew Russell, S. J., one of the brightest poets of the day; of Mother Mary Baptist, everlasting superior and pioneer of the Sisters of Mercy in California,—Arthur Russell, whose younger brother Charles became the celebrated President of Maynooth, to whom Newman confessed his indebtedness in the history of his conversion,—Arthur Russell, all of whose daughters became saintly nuns,—kept a brewery!'"

This is Mr. Griffin's protest, dated Philadelphia, May 2nd:

To the Editor of The Review.— *Sir:*

The item about the Russell brewery may merit "reproduction" as a curious item, but the *Northwest Review* is wholly ignorant of what prohibition is, its principles and policy, when it thinks that a brewer having sons and daughters, lawyers, priests, or nuns "gives the lie to the exaggerations and hypocrisy of the Prohibitionists."

Catholics who are anti-Prohibitionists can no more state correctly anything about Prohibition than non-Catholics can rightly tell what are Catholic doctrines or practices.

I am a Prohibitionist. It is one of the things I thank God for. My three children who have left my home have entered upon a religious life—one as a priest, two as sisters.

The *Northwest* or any other review that prattles about "the exaggeration and hypocrisy" in that manner may be "sprightly," but they are not "thoroughly Catholic," because they speak ill and unjustly of their neighbors. God alone knows whether all the Russell judges, priests, or nuns have made full reparation for all the evil that came from their father's traffic. But their greatness, celebrity, or sanctity has nothing whatever to do with Prohibition.

Respectfully,

Martin I. J. Griffin.

The *Northwest Review* is well able to take care of itself, and in

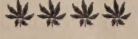
handing over Mr. Griffin to the tender mercy of its doughty editor, we shall confine ourselves to one or two obvious remarks.

Catholics who are anti-Prohibitionists may speak or write as correctly of Prohibition as a Catholic theologian who is anti-Protestant can correctly state and criticize Protestant doctrines. If none of us, particularly in the journalistic profession to which Mr. Griffin belongs, could intelligently judge and discuss ideas or doctrines to which he was opposed, there would be an end to all intelligent controversy and criticism.

From long experience we know the *Northwest Review*, which is edited by orthodox and learned clergymen, to be a "thoroughly Catholic" journal; we would still insist that it had a claim to this title even if perchance it were to make a *faux pas* or on one occasion or other so far forget itself as to speak ill and unjust of its neighbors,—an accusation against which, in the present instance, it will no doubt be able to defend itself victoriously.

As for our own views on Prohibition—which must by no means be confounded with Temperance—they are too well known to our readers—among whom we are pleased to count Mr. Griffin—to need reiteration. We hold such alcoholic beverages as wine, beer, and good whiskey to be gifts of God which, used in moderation, contribute to the well-being of humanity. The Encyclopedia of Social Reform, which is generally considered to be an authority in these matters, defines the object of Prohibition to be "to obtain laws prohibiting the manufacture and sale of intoxicating liquors, except for the purpose of manufacturing industries, science, and art." Mr. Griffin, as a loyal Catholic, would probably include among the exceptions the sacramental use of wine; but the bulk of non-Catholic Prohibitionists, as the above definition clearly indicates, oppose the use of alcoholic liquors as a beverage in any shape or form. Mr. Griffin himself will have to confess that this is one of the "exaggerations" of Prohibition as generally understood and advocated. He is likewise too well-informed a man to deny that many who of those who preach Prohibition in public, indulge in alcoholic drinks privately and in secret.

A consistent Prohibitionist must hold a brewer who deliberately manufactures beer to be a depraved man. It was evidently with the purpose of disproving this false and unjust view in one, and that a very flagrant case, that the *Northwest Review* mentioned the example of Arthur Russell.



THE "CATHOLIC LADIES OF OHIO" AND THE REVIEW.

The Catholic Ladies of Ohio have favored THE REVIEW with a long statement signed by the President, and a long letter from an ex-secretary and charter member, intended to disprove the remarks made by this journal regarding the quality of "insurance" promised by the society. As our space is too limited to print these communications in full, and as moreover, unfortunately, the contents practically corroborate the views expressed in our No. 16 on that subject, we shall confine ourselves to quoting only the most important sentences, placing them alongside of the comments of THE REVIEW and leaving our readers to judge for themselves.

The organization claims to comply with the insurance laws of the State (so says its President), but does not report to the insurance department, because as a "benevolent, charitable, religious, and mutual society," under a special provision of the law, it is exempt from such reports. The charter member adds that the C. L. of O. were organized as a social anxiliary of the Catholic Knights of Ohio. Now, according to the report of the Ohio State Insurance Department, the Catholic Knights of Ohio, the Catholic Knights of America, the Catholic Order of Foresters, the Knights of Columbus, and even the Women's Catholic Order of Foresters all report to said Insurance Department, and for the Catholic insurance editor of THE REVIEW it is incomprehensible wherein these orders differ in purpose from the C. L. of O. Are they not one and all "benevolent, charitable, religious, and mutual"? Why should the C. L. of O. take advantage of some special law exempting them from the supervision of the Insurance Department, if the society is so anxious to "comply with all the insurance laws of the State"?

The President says regarding the number of assessments: "The society in council at Cleveland..... provisionally fixed the number of assessments at 8..... subject of course to the provisions of the State Law for assessment societies, viz: that no assessment be levied unless there be a death to correspond and *that the number of assessments can not be limited, but must be governed by the number of deaths.*" (Italics ours). THE REVIEW stated: "Under this system nobody can tell before-hand how much a member may have to pay in any given year."

In section 3 of her reply the President verifies the grading of the benefits as stated by THE REVIEW and excuses the limitations regarding the payment of but one assessment as described therein with the regulations of the law. The fact remains, however, that the returns of one assessment is all that is available for the payment of the loss for which the assessment is levied. At pres-

ent the total income is about $1,400 for each call. So a $2,000 claim gets but 70% cash, and others in the same proportion. The President adds naively: "It is morally certain, however,.... that within a very few years one assessment will reach over $2,000, in which case the full limit of $2,000, $1,000, $500, will be paid for the respective grades," which statement does credit to her hopefulness; what will happen if the membership should decrease, is another question.

THE REVIEW claimed that "no member of this order can tell at any time with any degree of certainty, either how much he will have to pay each year, or how much his family is likely to get as benefit in case of his death." The President replies that any member "can now figure very closely the cost of her protection and the amount of her benefit, and she can also estimate the same for the future with almost the same accuracy, *if* (italics ours) she is familiar with the law of progress, by which the society is governed,"—but fails to enlighten us as to the way to ascertain such progress in the absence of insurance reports.

The President further wishes to reduce the ratio of expenses to income by claiming that medical examiners' fees should not be included. Some fault is also found with THE REVIEW for taking up the 9 months' report of the retiring treasurer and omitting the last 3 months of that year, given by the new treasurer. So here the correction:

	Income.	Expenses.
Report from Jan. 1st, to Sept. 30th, 1902. -	$10,051.73	$2,435.52
" " Oct. 1st, to Dec. 30th, 1902. -	3,320.64	794.21
Total, - -	$13,372.37	$3,229.73

Hence the expenses represent over $24 for every $100 received. As doctors' fees are paid by the members and are handled by by the society, it is perfectly proper to include that item in the expense account.

In conclusion, THE REVIEW exceedingly regrets to find that the "facts" submitted by the President and the charter member for the purpose of correcting the statements made in our issue of the 23rd of April, have only strengthened our belief in the unsoundness of the business of the C. L. of O. as at present conducted. There is no intention of questioning the honesty of the management or the integrity of any one connected with the society. It is only the so-called "insurance" feature which we criticize, because the system practised is not reliable and the experience of the past exemplified by numerous societies, (Catholic and others), who were formerly doing business on similar lines and came to grief, should be a warning to the C. L. of O.

THE ORGAN ON HOLY THURSDAY.

We received the following query: "Where did Father Baart find the permission to play the organ during the entire mass on Maundy Thursday? (No. 17 of THE REVIEW). And why did he not give page or number of the 'Caeremoniale Episcoporum'? Please enquire, for without investigating I venture to say that it is not so. (Rev.) Charles Becker."

We enquired, and this is Father Baart's reply:

"I would not like the reverend gentleman to take my word regarding the 'Ceremoniale Episcoporum.' If he wishes some nearer authority—official for some—he can find the same statement given in the Ordo for the Provinces of Toronto and Kingston, in Canada, for 1903, published by the Hunter Rose Co. with the imprimatur of Archbishop O'Connor. On page 13, the clergy are instructed regarding the organ and the fact that it may be used during the Mass of Holy Thursday.—P. A. BAART."

By the way, Mr. Wm. F. Markoe points out in the N. Y. *Freeman's Journal* (No. 3644) that this permission is "a sad commentary on the incompetency of many of our Catholic choirs which has made so undesirable a concession necessary." "Nothing"—he says—"marks so sharply the grief of the Church at the approaching Passion of her Lord, even in the midst of her rejoicing over the institution of the Holy Eucharist, as the sudden silence of the organ after the 'Gloria in Excelsis' on Holy Thursday. At the same time nothing reveals more strikingly the weakness, poverty, and nakedness of an incompetent choir. When deprived of the support of the organ the utter unfitness and impropriety of the kind of music too often selected also stands out in bold relief. That the new concession may prove acceptable to choirs of this kind can readily be imagined. But that it will prove acceptable to priests who enter into the spirit of the Church during Holy Week, and have deeply at heart the proper performance of these sublime and significant ceremonies, is not easy to believe. It is my firm conviction, based on years of experience, that when suitable music, whether plain or figured, is selected—suitable I mean both to the occasion and the ability of the singers—the weakest choir, even children, can be trained to render it properly, and that if it really is suitable it will sound much better without the organ than with it."

Mr. Markoe has hit the nail squarely upon the head.

The *Book-Lover* relates that a wag, having witnessed an unusually villainous performance of Hamlet, observed: "Now is the time to settle the Shakespeare-Bacon controversy. Let the graves of both be dug up and see which of the two turned over."

THE ROMAN CATHOLIC CLERICAL FUND SOCIETY.

[We have received the following letter in reply to our recent paper on the above society and gladly publish it because the subject is timely and of great interest to many of our readers. Of course we reserve to the author of the article in our No. 18 the right of retort.]

Though sick in bed, I hasten to reply to your article on the Roman Catholic Clerical Fund Society, of which I happen to be the President.

Ab initio—a few general remarks: Frequent attempts to care for sick, disabled, and unfortunate priests have been made in the past. Having been interested in this most necessary and useful work of charity for 26 years: having identified myself—head, heart, hand, and purse—with the noble but unsuccessful establishment, by the Fratres Misericordiae St. Joannis de Deo, of an Infirm Priest's Home, in Lancaster, Pa., in 1879, and having, by written and spoken word, worked unceasingly for many years for the care and comfort of our invalid and veteran priests, I may justly claim to have some experience.

Various plans of assisting the poor, self-sacrificing priest, when sick or old, have been tried, by prelate and priest, in various dioceses, not only in America but all over the world. We have no established 'homes' as in other countries. I am not concerned at present with the question why the words of the Council of Baltimore regarding the care of infirm priests have remained a "dead letter" to a large extent. Sufficient it is to know that it is advisable for us priests to provide the necessary means of living independently and comfortably in sickness, during disability, and at old age. This we, of the Diocese of Omaha, are trying to do in and by the "Roman Catholic Clerical Fund Society," founded August 9th, 1900. It is not a life insurance society, hence not under the supervision of any State department; it is a purely charitable conception, incorporated, for good reasons, under the laws of the State of Nebraska providing for the incorporation of charitable societies. Its final and principal object is to extend assistance in case of disease, infirmity, disability or other necessity; its present and pressing object is to get the "fund." It is well known that most of the clerical mutual relief societies heretofore established have ceased to exist simply because they lived from "hand to mouth." Certain sums of money assessed annually, or when a member made application for relief, were collected and disbursed. As soon as the number of applicants grew, dissatisfied members dropped out; and that was the end. Now, our society does not propose to give a stipulated sum, to be paid alike under all circumstances, at least not for the present, until a large

fund has been accumulated. We aim at one hundred thousand dollars. We are already sure, at this time, even if the membership does not increase and the society keeps up the payment of its premium on $30,000 insurance, of a fund of $60,000 after seventeen years, for though the figures in tables 2 and 3, given in "illustration of our plan," are not guaranteed, as we well know, yet we have good reason to expect a return of about $40,000 from our three $10,000 policies. In the meantime we are endeavoring to increase our permanent fund by donations and legacies, of which about five thousand dollars are now assured, so that the above stated fund of $60,000 is not so far distant. We want a "fund" in our R. C. C. "Fund" Society. Not having such fund at present, we can not obligate ourselves to pay a *quid pro quo*, under the present circumstances, to each applicant, hence the extent of the assistance must be determined by the Board of Trustees. We, the present members, are well aware of the impossibility of paying at present $600 per annum to a member who has paid the full amount, namely $1,200. Table 4, which the writer of THE REVIEW article calls "the most misleading of the lot," does not state any such thing. It says :—"*If* the Board has decided that the maximum benefit is $600 a year, the member who has contributed the full amount of membership, $1,200, will be allowed $600 a year." The Board may decide the maximum under the circumstances to be but $100 or $200. The object of that table is to illustrate what is meant by "such proportion of the maximum benefit as the amount paid in by such member bears to the amount required to be paid for full membership." If the interest fund realized from the invested permanent fund becomes sufficiently large, the maximum benefit may be $600.

There must be some authority, delegated or constituted by the whole membership, to decide, first, whether an applicant be really entitled to benefits, and secondly, what the maximum benefit shall be during a certain time. This authority is given in our constitution to the Board of Trustees. This Board, consisting of at least 11 members, is elected annually, therefore is a creature of the society, to which it must account; why, then, call it the "absolute dictator in the organization"? Fault is found because this Board elects and directs the secretary and treasurer; is there anything wrong or unbusinesslike in the rule? Can not eleven members, elected by the Society at large, be trusted with the selection of a capable secretary and treasurer? That the board of trustees, presided over by the president, who is elected by the members, shall have the general management of the affairs of the Society, is, it seems to me, demanded by good business policy. No personal animosity can prevent benefit as long

as there are eleven men to decide the question. This Board must have the right to grant or refuse the petition of an applicant in order to protect the society against possible fraud. And certainly whatever benefit the board may grant, must depend upon something tangible, and that is—the amount of money paid in.

The endowment plan of insurance on the lives of some members is provided for as one of the means to raise the "fund," because thereby we are sure of receiving the face value of the policies, and most likely, in case of the survival of the insured members, a handsome sum in addition.

I will pass over at this time the other very commendable feature of our society, namely, to procure "means for the endowment of scholarships for students for the priesthood of the Roman Catholic Church intended for service in the state of Nebraska." Justly you say "that this two-fold object should make the society very popular among the clergy of Nebraska." The dioceses of Nebraska are to be credited with their share of the "Scholarship Fund" in proportion to the membership from each of the respective dioceses, and consequently the Bishop of Omaha is given the right to select the institution to which the society will pay the amount credited to the members affiliated to the Diocese of Omaha, while to the institution selected by the Bishop of Lincoln the amount will be given which the membership from that Diocese show they are entitled to. You say, "this looks like an excellent plan for the benefit of some favored insurance agency." I will tell you, we had offers from four of the best companies when we insured our three members, and you may rest assured that we watched "our own interests." We have also troubled ourselves about the question of "insurable interest" and settled that so that no such "interest" can bother us or our successors. For obvious reasons I can not divulge the secrets of our management of this part of our work.

On the card received by THE REVIEW the income during our business year, up to January, is shown to be $530.48, and (I take it because the card was sent you in April) was changed to $820.98 because the secretary had received $290.50 from the members, as dues, between January and April. Now, that shows part of our annual income. A show of expenditure can not be made because there was none.

The dues paid by our members reach the sum necessary for the annual premium on $30,000 of life insurance, and this premium is the only expenditure we have; we pay no salaries, no travelling expenses or commissions, no office rent. We are all guided by the desire to procure as large a "fund" as possible during the first 20 years, and anxious to lay a good foundation upon which

others may build. Convinced that ours is a good "plan," in order to raise such a "fund" for our "Fund Society," most of our members gladly sacrifice five dollars per month, knowing well that they will not get any "aid" in return. It is charity that prompts us, having always in view the "fund" to be created before amended by-laws will establish "justice and rights."

It would take too much of your valuable space to enlarge upon the motives and objects of this charity. I am sure the clergy of Nebraska and other States will give encouragement to such "organized charity" if well understood. Some 15 years ago the Catholic Mutual Relief Society of America was established by Bishop O'Connor. It was misunderstood at first, but to-day about sixty dioceses and many religious orders insure all their buildings against fire and windstorms in this organization. Bishops have found it to be a "good thing." May not the Roman Catholic Clerical Fund Society also become a "good thing" for the care and comfort of our invalid and veteran priests, not only in Nebraska but in all the States of the Union, and for the education of our candidates for the priesthood? I hope so.

WEST POINT, NEB. (Rev.) JOSEPH RUESING,
May 10th. President R. C. C. F. Society.

FR. VATTMANN'S "MISSION TO ROME."

Mr. E. L. Scharf, of the Catholic University, sent his "Washington News Letter No. 24" to every Catholic paper in the land with a "personal" note, offering the use of it free with the only condition that copies of the papers containing it be mailed to his address.

The chief object of the letter is to divest "Father Vattmann's mission to Rome" of the official character which has been falsely attributed to it. As our readers will remember, a news item was recently published in the daily secular press and in a number of Catholic papers, that Father Vattmann, a United States army chaplain, had made a report to the Secretary of War and to the archbishops, at their recent meeting at the Catholic University, concerning conditions in the Philippines, and that he had been commissioned to go to Rome and submit his report to the Church authorities.

Mr. Scharf declares that Father Vattmann made no report, as a report implies a commission, and Father Vattmann held no commission either from the War Department or from the archbishops. Father Vattmann, after returning from his eleven months' tour in the Philippines, on his own motion, made a written statement of his views and findings to the War Depart-

ment, and a verbal one to the archbishops who were recently assembled in Washington, and Mr. Scharf has "it on good authority that the archbishops listened to his remarks with close attention and were deeply impressed by them."

The editor of THE REVIEW spent an afternoon with Father Vattmann immediately upon his return from the Islands and listened to his remarks with as close attention as did the archbishops at their late meeting, though he was not, perhaps, so "deeply impressed," for the reason that these remarks contained very little information that was absolutely new, and for this other reason that they were evidently colored to some extent by Father Vattmann's friendship for the late President McKinley and the Republican party to which he belongs.

If Mr. Scharf intimates in the "personal" letter wherewith he accompanies his gratis contribution—which is not personal at all, being printed throughout, down to the signature, and sent broadcast over the land—"there is more behind" Father Vattmann's mission "than I am at liberty to state," does he mean to indimate that the archbishops who favor and approve the administration's Philippine policy intend to use Father Vattmann's "report," though it be unofficial, as a means to bring over the Roman authorities to their way of thinking?

PROGRESS AND TRADITION IN EXEGETICS.

Such is the heading of an interesting article in a late number of the *Etudes*, by Father Prat, S. J. In the present war between the two, it is his opinion that modern progress should not obliterate Catholic tradition, nor should tradition stand in the way of real progress. He thinks a *modus vivendi* may be found in the following four propositions, to-wit:

1. The domain of revelation and that of science are distinct. They will rarely touch, more rarely still will they intersect each other. They can come in contact only on the field of philosophy; but if theologians and scientists stay each within his own limits, avoiding to give out for known and certain what is not so, all danger of conflict is removed.

2. The first end, the essential *raison d'être* of an inspired book, is not, and can not be, to teach science. There is no science revealed except so far as it is necessary to the salvation of man and the economy of faith. Hence, the pretended scientific explanation of the Scriptures is an error and dangerous: an error, because it misconstrues the proper end and dignity of the sacred

books; dangerous for the reason that it imprudently draws the Bible into questions with which it has no concern.

3. The religious character indispensable and sufficient for a sacred book, gives its author the right to use a language not strictly scientific when describing the laws and phenomena of nature. What is not judged to be an error in a secular work which does not pretend to teach science, can not be judged to be an error in a sacred book.

4. Nevertheless, the rôle of science in exegetics is considerable. In a purely scientific matter, where a text admits of several interpretations, no explanation should be adopted which science rejects. When the proper and natural meaning of a text admits of no doubt, it must be maintained as the true sense of the Scripture until proof to the contrary is given; yet it is not impossible that a later discovery may force us to give it up and have recourse to the figurative sense.

These propositions are respectfully submitted to the newly created Roman Bible Commission, from whom we may justly expect a settlement of many of the difficult questions which have agitated Catholic exegetists in the last twenty-five years.

LITERARY NOTES.

The Sacred Heart, The Teacher of Mankind. Sermons by the Rev. R. A. Halpin. 8°. 28 pages. Price 25 cents. Jos. F. Wagner, New York.

Whoso writes about the Sacred Heart, should have a clear understanding of the difference between the corporal and the spiritual heart of our Savior, and also of the difference between the heart and the person of Jesus Christ. The author of these otherwise commendable sermons makes light of these distinctions and, consequently, one does not know at times whether the sermon treats of the Sacred Heart or of the person of our Savior.

——The much-admired line on the changing of water into wine at the marriage feast at Cana:—

"The conscious water saw its God and blushed,"

is falsely attributed by many to Thomas Campbell. The *Northwest Review* points out that Campbell was utterly incapable of writing anything like that, for the reason that he was an alien to the Christian faith; that the line was written by Richard Crashaw, a pious Catholic, two hundred years before Campbell's time; and that, admirable as it is, it is, after all, nothing but a poor translation of the Latin original in the 'Epigrammata Sacra:' "Nympha Deum vidit et erubuit," which is almost untranslatable on account of the double meaning of "Nympha" (a nymph and water). Our contemporary suggests this rendering:

"The virgin water saw its God and blushed."

MINOR TOPICS.

The Name "Catholic." The controversy, sans practical need or utility, whether we Catholics ought to style ourselves "Roman Catholics" or "Catholics" simply, is one which will not down. In the *Tablet* (No. 3282) we find Cardinal Vaughan's contribution to it, in the shape of a lecture recently delivered by His Eminence at Newcastle. His advice to the Catholic people of England on this subject can be summed up in four plain directions:

1. Use the term "Roman Catholic," provided always it be in its true and Catholic sense.

2. You can use the terms "Catholic" or "Roman Catholic" just as you please, for they mean the same.

3. Use habitually the simple word "Catholic." Stand upon the old way and hold to the old name. It is important in this country that we should call ourselves "Catholics" rather than "Roman Catholics."

4. For legal purposes—(for instance, when in your will you make a bequest to the Church)—use the term "Roman Catholic," for then no one else will dare to claim it.

That is sufficiently explicit and decisive. The *Tablet*, editorially, elucidates the practical bearing of the Cardinal's solution thus (always apart from the lawyer who comes to make one's will): "What have you drawn with those compasses?" "A circle." "You mean a *round* circle with every point in its circumference equidistant from the centre?" "Of course! All circles are round like that. I do not know of any circles that are not." *A pari:* "Of what religion are you?" "I am a Catholic." "You mean a *Roman* Catholic." "Of course. All Catholics are Roman, and I do not know any Catholics who are not." That is to say, our noble and historic Catholic name is all-sufficient. But if certain people —people with a purpose—insist upon styling us Roman Catholics —with an emphasis on the Roman—and on thus courting explanations, we cheerfully accept the name, but in its true and Catholic sense, and they have only themselves to blame if they elicit at the same time our explanations, and as abundantly and as explicitly as they are likely to desire them.

If modern "theology" has abolished the idea of punishment after death, the modern labor union has quickly supplied the loss; and those who feared that the foundations of Christian character have been undermined can pluck up courage again. At Derby, Conn., the other day, according to a special dispatch to the N. Y. *Tribune*, union workmen refused to drive a hearse because the coffin was non-union. Union grave-diggers are, as we all know, extremely particular on such points; they demand both union coffins and union hackmen. It will be easy to extend the principle, and insist upon union-made carriages and union-grown flowers; and then the step is a short one to a boycott of "scab" clergymen, doctors, nurses, and druggists.

Were Alexander Pope alive to-day to write "The Dying Christian to His Soul" he would pitch his song to quite a different note. The

"Vital spark of heav'nly flame,"

instead of speculating about the concepts of an obsolescent theology, would apply itself to the great practical question of this life and the next—whether everything and everybody have been properly unionized.

Speaking of the *Catholic Columbian's* suggestion (see our last) that the authorities of the Catholic University make friends of the "Germans and Jesuits" by complying with their reasonable and legitimate wishes, the St. Paul *Wanderer* (No. 32) remarks: "*Pia desideria!* How often have not the German Catholics extended a brotherly hand and sought for harmonious co-operation. In order to reward them for trying to forget the insults which they had suffered, their opponents continue the chase: Rule or ruin seems to be the leitmotiv of certain circles." In corroboration, our contemporary mentions Mr. Scharf's activity in the press and Prof. Egan's odious and uncalled-for attack upon the German Catholics in the May number of the *Pilgrim*.

In a lecture before the American Oriental Society at its 115. meeting, held recently in Baltimore, a curious link between the Middle Ages and the present was suggested by the former American Consul at Bagdad, Dr. Sundberg, who gave from personal experience an account of the Salibiyeh, a little known tribe of the Arabian desert. Dr. Sundberg made friends with them years ago. He reports that they are the only tribe whose music is European in character, and what they call their "mark" is the cross, though they attach no meaning to the symbol. Their traditions point to their being aliens who came from afar, and Dr. Sundberg believes that they are the last remnants of stranded Crusaders.

M. Jules Huret, writing to *Figaro* of his experiences with American Puritanism, does the Pilgrim Fathers too much honor when he speaks of "the blue laws which the passengers of the Mayflower implanted when they disembarked upon American soil." The freight of the Mayflower is constantly swelling as the good ship herself becomes more legendary, but everybody still remembers that whatever credit or discredit attaches to the creation of the blue laws (a much-mooted question) redounds to the Connecticut offshoot of the Boston colony.

Wm. M. Handy, in an article in the *Booklovers' Magazine* (No. 4) declares it as his conviction that the New Englanders are considered the bravest and most brilliant of America's sons only for the reason that they write our historical books and all the rest of us read these and accept them as gospel. There is some truth in this.